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OR,

A Compendious *Remonstrance* of the present sad State and Condition of the English Colonie in VIRGINEA.

WITH

A Modest DECLARATION of the severall Causes (so far as by the Rules of Right, Reason, and Religious Observation may be Collected) why it hath not prospered better hitherto

AS ALSO,

A Submissive suggestion of the most prudentiall probable wayes and meanes, both Divine and Civill (that the inexpert Remembrancer could for the present recall to minde) for its happyer improvement and advancement for the future.

Humbly presented to His Highness the Lord *Protector*, By a Person zealously devoted, To the more effectual propagating of the Gospel in that Nation, and to the inlargement of the Honour and Benefit, both of the said Colonie, and this whole Nation, from whence they have been transplanted.

Qui sibi solum se natum putat,
secum solus semper vivat,
Hoc solum habent homines cum deo commune,
Alia bene facere Synes.

To do good, and to communicate, forget not: for with such sacrifices, God is well pleased, *Heb.* 13. v. 16.

LONDON,

Printed for *Henry Marsh*, and are to be sold at the Crown in S. *Paul's* Church-yard. 1657.

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To his Highness, the Lord *Protector* of *England*, *Scotland*, and *Ireland*.

The humble Petition of *Lionel Gatford* B.D.

Most humbly sheweth, 1705175

WHereas your Petitioner, upon your Highness gracious dispensation for the exercising of his Ministeral function &c. (a favour never to be forgotten by him or his) did indeavour the procuring admission into a setled Cure of souls, but was denied it by some Commissioners claiming authority under you. Your Petitioner (being willing to interpret that act of theirs, as well as all things else that happens to him from men in the most charitable sense he can, and knowing Gods hand to rule and over-rule, as he pleaseth in the most seemingly accidentals amongst mortals) began thereupon to consider with himself, whether God might not in his mercy design him, to what some men, in too much unkindness had doomed him *viz.* to some more Apostolical way of preaching, either from house to house, here in his native Country, or (if he had but the Apostles gift of tongues) throughout the whole world habitable abroad. For he could not think, that God had called

led him to be a minister of the Gospel, and inabled him in some poor measure for it and honoured him with so long continuance and good success in it (to the praise of his grace only be it spoken) to that end, that, when he had so long served him, as a publike teacher of men, he should at the last, end his dayes in the privat teaching of Children; though he undervalues not that hi present imployment by preferring that other before it; nor will he recede from it (God inabling and your Highness permitting him) till he have educated those that are or shall be committed to his care and tuition, if their friends shall require it. Whereupon your Petitioner casting about and making inquiry, in what Country or Nation he might do God most service; poor neglected despised *Virginea*, and the English Colonie there, with the adjacent heathen inhabitants of the same continent, came often and often into his thoughts; and his bowels yerned towards them; especially, after that he had understood, from some men of honour & honesty, their present sad state & condition, and the fair hopes and probabilities of doing God and them very much service there. Onely the prime κρίσιον, whereby he conceives, he may most prudentially judge of the likelyhood of his success in undertaking ought for the good and benefit of that people, will be your Highness assisting or not assisting in the reformation of what is already experimentally found to be the grand hindrances of that colonie's prospering amongst themselves, & the main impediments of the Gospel's farther propagating both amongst themselves and amongst their neighbouring Indians, and are herewith humbly presented

unto

unto you. For unless those things complained of in this Remonstrance be redressed, and the Government (as is therein humbly desired) be put into good hands, skilfull to manage it; and such a publick profession of Religion, both for Doctrine and worship, be established, and such a sence of discipline set about it, as that both those, who would remove from hence thither, may before hand know what Religion they may there enjoy, and when they come thither be assured to enjoy it; and the Heathen also thereunto adjoyning, may from the very external order and beauty thereof, as well as from the unanimous, constant profession and practise of it amongst those of the Colonie, be fairely united and sweetly drawn to the same Christian communion and fellowship with them; it cannot be expected, that either your Petitioner, or any other, how zealously affected soever they are to the advancement of Gods glory, and the propagation of the Gospel of Christ, should leave their preaching and other Ministration here in their own native Country that so much needs them, though they should be allowed to preach no where but in bonds and fetters, or in caves and other hiding places, (which they fear not, so long as your Highness shall retain the Soveraign power solely in your own hands) and go into *Virginea* to labour there in utter impossibilities, or to be thrust out from labouring, when any probabilities of doing good should be offered thē, only upon that distast or suggestion of any turbulent or vicious persons that shall complain of them to a Governour, as indiscreet and vicious as themselves. If a preacher had saint *Pauls* immediate call to bear Christ's name before

fore the Gentiles, as well as Gods own Israel, or were otherwise as well assured of the like cal ; all seeming impossibilities of doing good, and all affrighting fears of suffering evill would soon vanish, and he would account it honour sufficient to suffer for Christ, where his preaching of Christ, should be rejected or rendered successless. But, where a Preacher is to conclude his call to any people, as well from the door of hope, that is opened to him for his glorifying God and doing good to men, as from Christs inward knocking at the door of his heart by the motions of his holy Spirit(not discernable from the impulse of his own Spirit, but by the concurrence of Scripturel exhortations and perswasions, or clear deductions from thence, tending to the same ends without any by ends of his own)there it would be deservedly reputed little less than madness for any to undertake t e preaching Christ to the Heathen, when the wicked lives and uni ust perfidious, cruel, bloody practises of those, that call themselves Christians, and profess the same faith with that Preacher, lye in the door, and barr up the way against his entering into them and their opening unto him: and it would be more possible for him to remove Mountains, than any to remove that impediment of scandel, unless your Highness set to your helping hand, and reform by your power and authority, derived to some pious prudent, upright Governour under you, as well as the Ministers of the Colonie indeavour it, by their faithfull preaching and holy conversation.

May it therefore please your Highness, in compassion of that

that great Colonie, and in commiseration of so many thousand souls both Christian and Heathen, as that Colonie and continent, wherein they are seated, abounds with, to vouchsafe your best skill, and to exercise your utmost power (for the work needs and deserves both) for the effecting that great and glorious design, the preservation of that English Colonie from suddain temporal ruine, and the saving both them and their neibouring Indians from eternal perdition; the sole and soul desire of your unworthy Petitioner, & the only crime of his insuing Remonstrance. And your Petitioner which thousands of thousands more shall incessantly pray for your happiness &c.

To

TO THE
Candid Reader.

Luke 14. *E that sets himself to do any good, especially for the publick, must not only sit down first and count the cost, whether he have sufficient to finish his work, lest, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build but was not able to finish: but he must be sure also to arm himself both against himself and what his own flesh and blood shall object, and against the Devil & all Devilish men, and what those wicked Spirits can suggest or belch forth, for the hindering or retarding him in his work; lest otherwise he be fowly foyled in his undertaking it, or fall off shamefully and disgracefully from it, before he have perfected it; and so both lose his Crown, which is*
Rev cap. 2. and 3. *promised only to him that overcommeth, and pull scorn and contempt upon himself for his weakness and apostacie, and render the work it self far the more difficult and dreadfull to others, that would happily otherwise have laboured successfully in it. Now for the cost of this present undertaking its cast to be valued, so far as it yet concerns me: For all that I undertake, is but the representing of the present sad condition*

with David one by one, *I have sinned against the Lord: I shall intercede with the Lord so far as I am able, that he would please to say to their soules, one by one again, what* Nathan *said to* David, The Lord hath put away thy sin: *and if they shall be thus ashamed of what they have done, tis all the shame is wished them for so doing. But, because by those wicked deeds, they have given great occasion to the enemies of the Lord to blaspheme, let them beware, lest if they do escape the judgement of men, the severe judgments of God do not seize upon them in some remarkable manner, here in this life, for others to take warning thereby, and for the taking of those enemies of the Lord from their farther blaspheming thereat.*

Besides, if all this will not quiet some spirits, that shall find themselves concerned in this Remonstrance, as conceiving that the publishing of such particular crimes will cause an inquisition to be made by many after the particular names of those that committed them; (as indeed all men are generally too inquisitive after other mens sins, & too buste in proclaiming them) or it may be, his Highness himself may, upon the information of such crimes being commited, command the names of those that commited them to be given in to him, that justice may proceed against them; Let such know, that if any private men shall inquire of me the names of those whose particular crimes are complained of in the following Remonstrance; I can (through his grace who sets a watch before my mouth and keeps the door of my lips) command my tongue silence as well as my pen, but I have no power over the tongues of other men farther then to beseech them to be as carefull of preserving others good names, as of their own; and that care of others will increase and inlarge the honour of their own: and where any deserve to have their names stink and rot, that they would

suffer

suffer them so to do, without their raking too much in the noisome filth & loathsome putridness & putre of them. But, if his Highness command me to give him, or any deputed by him, either any or all their names; that so judgement may be executed upon some of those Zimris *and* Achans, *those* Colonie-destroying *offenders, to the better appeasing of Gods wrath gone out against that* Colonie, *and for the more happy prevention of the like provocation by others, I fear the displeasure both of God and his Highness too much to disobey that command. And if their names or persons do suffer thereby, they may blame themselves, who were so audaciously wicked as to do that to others without blushing at it, which now they are ashamed or afraid to hear of, from others, with so much as being named to have done it; and take it ill to have those detestable acts of theirs but mentioned before one that hath power to punish them, which they never stuck at to p petrate before him, that hath power to damn them for them. But I forget my self and the work in hand too much, in labouring thus long to satisfy those that are enemies to both. Apologies to such do but raise more jealousies, and sharp rebukes are fitter charms for such Spirits than soft answers.*

There are indeed some persons of honour and integrity yet living, that had the unhappiness to be Governours when some of those horrid facts were commited by some of the Planters; And so they might in justice be charged upon their account (so far as the not prohibiting, oppugning, and punishing them could contract the guilt of them) should not I be so just as to give others that fair account thereof, which I received from those who abhor to justify the wicked or condemn the righteous. Most true it is what Salust *saith, That* in cujus manu est ut prohibeat, jubet agi, si non prohibet admitti, *In whose power it is to prohibit*

a crime, he commands it to be done, if he do not prohibit the doing it: or, as Seneca *expresseth it,* qui non vetat peccare cum possit, jubet, *He bids a man to sin, that does not forbid him when he may: And he, that does not withstand a wicked man in his wickedness, for punish him severely for it, if he have power, does both animat him in his wickedness and incourage others to do the like: and is thereby as really guilty of that wickedness, as if himself had committed it. But tis as true, (say their compurgators) that those worthies, (whose innocency alone I desire to vindicate, leaving all unworthy Governours to answer for themselves) had not that just power of prohibiting, oppugning, and punishing iniquity and the actors thereof, at least not that due liberty of exercising their power, that men of their place and authority should have: but were so limited and bound up, by the over-straightness of their investors, that armed them with that power, or by the dissenting of their assistants, that should have stood by them, and acted with them, in the execution thereof; or by the insolency and tumultuousness of those upon whom justice should have been executed, That, although they abhorred & abominated those barbarous acts, and the wicked contrivers and actors of them; yet they were constrained, for the better preservation of the publik peace and safety of the Plantation, as well as their own persons and substance, to forbear that forcible withstanding, and judicial punishing them, that they should and otherwise would have practised and proceeded in. Such is the inseparable unhappiness and mischief that constantly attends both the Governours and Governed, where the power of the Governors depends upon the favour and pleasure of the people, or is manacled and fettered by any* Plebeian Tribunes, *or over-awed by any insulting* Ephori. *Nevertheless, that the resplendent eminencies*

nencies of those Governours, or my high esteem of their vouchers, may not so mislead me, as that whilest I am willing to excuse them from the guilt of others sin, I should unwittingly pull upon my self the guilt of theirs. I humbly beseech those Governours, that as they desire to appear just before men, so they would much more labour to acquit themselves before God. And therefore if they know ought by themselves (as they needs must) more than others can charge them with, they would not rest upon any mans justification of their actions, much less presume them thereupon justifyable before God; but earnestly and humbly beg of God his gracious pardon for what he knowes they have failed in or been guilty of, either by their omitting or neglecting to exercise that power, that he had put into their hands, or by their otherwise partaking with others in their sins, as well as for all their other transgressions; and that will not onely comfort their soules and quiet their Spirits against all that have been or shall be objected against them; but also add very much to their honour amongst all good men and exceedingly indear them to God himself the fountain of all true comfort honour and goodness.

Then for those friends (mine which pretend to be friends also to the work it self, but not to my undertaking it, though I love their reproofes better thã I do others praises, yet I would not willingly deserve that favour from them. It may be (& the truth is I have been told as much by some, that I believe cordially love me) they may fear that my appearing in this business may be reputed by some that wish me well somewhat improper and a little Heterogeneal to my profession as a Minister, but to such my humble request is, that that would consider both my profession and this work a little better.

If the shewing a people their transgressions and their sins by my pen, when my voice, though listed up like a trumpet

cannot

cannot reach their eares; or if the shewing those transgressions and sins to others, that have hands long enough to reach and correct them, when they can neither be first shewn to themselves, or if they were, would certainly be to very little or no purpose, as to their amendment.

If when wrath is gone out against a people, the calling upon others that have power to help pacify that wrath by executing wrath upon those that provoked it; when the party that so calls upon others hath neither power nor commission to do it himself.

If to give a people warning when they are hastening to ruin and destruction, and the supplicating others to contribute their utmost for the preventing it, if it be possible.

If the seeking after, not one sheep but a whole flock, that are gone astray, and in danger to be lost for ever; and the desire to bring home to the same fold with them and after them, millions of souls more, that never yet were of that fold, but have promises from the great Shepheard that they shall one day be brought into it.

If the complaining of poor injured, oppressed, inslaved Christian servants, under most unjust, cruel, tyrannical, unchristian Masters, to such as have more power over those Masters, than they have over their servants, though both must remember that themselves have another Master in heaven, to whom they must give account both of themselves and of their servants.

If the putting in minde those that are within pale of the Church to walk honestly towards them that are without, and to let their light of holy conversation so shine before those especially that sit in darkness and in the shadow of death, as to invite and allure them to love the same light that they profess to walk in, and to embrace that true light which came to be their light, and lighteth every man, with

In

In a word, if the trusting in God, who hath the hearts of all men in his hands to turn as he please, and so hoping that his Highness heart will be inclined by that God to this great and glorious work, upon his right understanding it; and that somewhat the more, because he knows, that he that supplicates his assistance therein, never sought any great things for himself, and abhorrs to beg ought of him for others, but what he believes upon good grounds to be just and honourable for him to condescend to; If these and the like aits and crimes to these, be reputed as unbecoming me, or unbeseeming my Ministerial function, I must confess tis my desire (not to say ambition) to serve God by my Ministry in these waies which are reputed unbecoming and unbeseeming. And if God in his mercy do but approve of me and my Ministry, or rather my execution of that holy office (for the office it self hath God for its institutor, and and will assuredly find him its protector and defender as well as avenger) I do no farther regard mans approving or disapproving either, than to give no just occasion to any by any offence in my life to be offended at the exercise of my Ministry, nor any just cause to any by the exercise of my Ministry to be offended with my person.

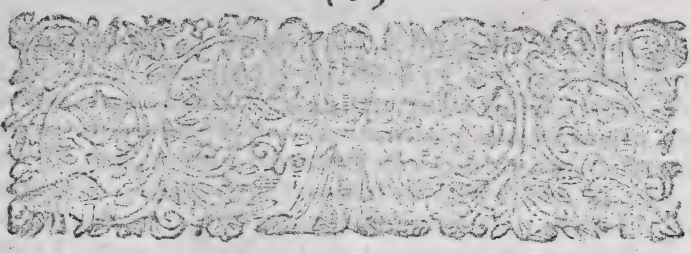
And as in my preaching the gospel, I have carefully and faithfully indeavoured with that great exemplar of Preachers Saint Paul, *to speak nothing of deceit or impuritie, or guile; but, as I have been allowed of God to be put in trust with the Gospel, so I have spoken, not as pleasing men but God, which tryeth our hearts: So I have, with the same holy Apostle, in all things else, and in this particular business in hand, exercised my self to have allwaies a conscience void of offence toward God and toward man. But if I have unwittingly said or done ought that does justly offend any sober knowing man, (as who lives and does not*

1 Epist. Thes. cap. 2. v. 3. 4

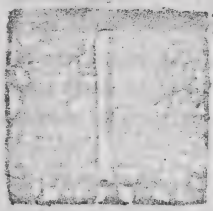
Act. 24. 16.

in

in many things offend both against God and man) I shall upon my knowledge of it meekly acknowledge it, and humbly crave Gods and his pardon of it: as I shall also freely forgive any, that shall through weakness or ignorance take an offence at me or at any of my words or actions when there is no offence given. Wherefore I earnestly beseech you that are my friends, and all others, that are friends to the publick good of others, that if there be any Consolation in Christ to be wished by you unto me if any comfort of love, to be expected by me from you, if any fellowship of the Spirit betwixt you and me, if any bowels of mercy towards that poor Colonie which I appear for, and towards those miserable heathen Indians, that I long after, you would, instead of quarrelling me, or this my undertaking, fulfil my joy conceived at the hope of succeeding in this great work, and be like minded with me towards it, having the same love both to the reforming and purging those Church members of Christ, the English Christians, and to the incorporating into Christs Church the Heathen aliens, their Indian neighbours. And so being of one accord and of one mind, let nothing be done by any of us through strife or vain glory: but in lowliness of minde, let us each esteem other better than themselves, and look not every man on his own things, but every man also on the things of others: And thus the same minde will be in us, which was also in Christ Jesus; and we shall in him conquer all oppositions, difficulties and seeming impossibilities; yea & be more than conquerours through him that loveth us. To whom with the Father and Holy Spirit be all the Glory and honour of this and all other my actions and undertakings. Phil. 2.



A compendious Remonstrance of the present sad state and condition of the English Colony in *Virginea*.



THat *Virginea* is a most fertile soil, and abounding with allmost all things necessary and usefull for men, even above the most of nations; and that it is capable of producing any thing to introduce trading to and from all other parts of the world; and would, if well imployed and improved by the Planters, exceedingly advance the Manufacture of this Nation, by takingoff from hence and consuming there, very great quantities of all sorts yearly, in regard of the multitude of its inhabitants, both Planters and Natives; That it is also a Country, which (by the reason of the vastness thereof, and the Natives former readiness to part with such portions of their right and interest therein, unto the English, upon very reasonable terms, as they can upon all just occasions fairly desire, and to live with them and amongst them, so far as they may in wisedom and prudence be admitted) may, in all probability, afford very peaceable, pleasurable, profitable, and every way comfortable habitation and other requisites, for the greatest Colonie that ever yet the sun shone upon; And above all other advantages, that the Native people thereof are very inclinable (at least did profess so to be, till they were much scandalized by the wicked lives, and very much abused and oppressed by the unjust dealings of the Planters) to receive and embrace the Gospel, and to submit to the English government,

 are

re all things so well known to your Highness, or may soon be, by what hath been already published by som that have lived amongst them, and will be farther attested by others that doe most constantly reside there, and are ready and willing to give your Highness a more particular assurance thereof, if they be required so to doe, That it would be superfluous, as well as too too tedious to give you any farther relation thereof. But that a Colonie, Planted in such a Country 60 yeares since or more, and that by Christians, and those of the same Nation and profession of faith with us, should in all this time make so litle, very litle profit or benefit of such a land, in respect of what it would yield, if well husbanded; and be so far from increasing the trade thither and from thence, that at this present it is much worse than it was many years since; and (which is a grand shame and dishonour both to our Nation and to our Religion) instead of converting or civilizing any one of the Natives, so as to retain that civility or profession of Christianity in due perseverance, they give them all too just occasion to be scandalized at the very name of Christianity, and to abhor and detest their Government, as well as manners. This your humble Remonstrant presumes is neither known to your Highness, nor will scarce be credited by you at the first hearing: But if your Highness will vouchsafe to make a strict inquiry into, and examination of such particulars, as may evince and evidence the truth of all those foul errors, gross miscarriages, and crying crimes, whereby the said Plantation is brought, not only to a very low and despicable condition, but very neer its period and utter ruine; Your humble Remonstrant will, upon your command, furnish your Highness to your full satisfaction; as he doth for the present suggest some of the chiefest of them; and begs your pardon for presuming to offer with them his own submissive conceptions for their redress.

The Errors, miscarriages, & crimes, whereby, not only the good and prosperity of the Colonie or Plantation in *Virginea* is retarded and hindred, but the Colonie or Plantation it self is very likely to be speedily ruined, may be reduced to those four heads.

1. The Errors committed by those that transmit persons over into the Colonie

2. The

2. The miseriages of the Planters there, both towards the Indians, and amongst themselves especially, in their Planting and selling.

3. The injuries and oversights chargeable upon the Traders thither.

4. The great neglect and contempt of Gods ordinances, worship and service, throughout the whole Plantation.

I.

The Errors committed by those that transmit persons over thither are principally those.

1. They seldome make choise of good sufficient Governors; who, as they ought to be able men, such as fear God, men of truth, hating covetousness; so they ought to be men of more than ordinary publick Spirits, preferring the publick good of the Plantation before their own gain or privat interest; & such as have travelled and been used to trade and commerce with other Nations, as well as in their own; whereby having knowledge of the commodities and profits of several Countries, they may be able to introduce the planting of such in that Colonie as the soil and climat is most proper for, and the trading therein with other Nations will bring most advantage by. And though there have been some Governours transmitted thither so qualified in the most and chiefest qualifications, yet they have been so very few, and their residence there of so small continuance, thas either they wanted time to work any reformation amongst them, that was considerable, or else other inexperienced, indiscreet, careless, covetous Governors soon pulled down, or suffered to ruine, what any knowing, prudent, carefull, generous Governour had builded, or at least layd the foundation of.

2. The Ministers and publick dispensers of the Gospel, which are sent into that Plantation, are, for the most part, not only far short of those qualifications required in Ministers 1 *Tim.* 3. and *Tit.* 1. but men of opposite qualities and tempers, such as either by their loose lives, and un-Gospel-becoming conversation, or by their known weakness, and unsufficiency of understanding and parts, do not only not gain or win upon those that are without, the Indian heathen, but cause to go more astray, and lose, many, very many of those that pretend to be within, the English Christians.

 3. The

3. The people that are sent to inhabit in that Colonie, are the most of them the very scum and off-scouring of our Nation, vagrants, or condemned persons, or such others, as by the loosness and viciousness of their lives have disabled themselves to subsist any longer in this Nation; and when they come thither, either know not how, or will not betake themselves to any sober industrious course of living. And, if they chance to get ought to maintain them in their licentiousness and wickedness, fall to practising their old abominable practices there, as much or more than ever they did heer. So that if they come to be rulers or officers in the said Colonie, whereby they are rendered more conspicuous in their true colours, their idleness and otherwise evil examples do not only corrupt and taint others of the same Colonie but cause the very Heathen to loath both them and the very profession of Christianity for their sakes. And can any Colonie expect to prosper, or to obtain any blessings from God upon themselves and their Plantation, when they sin more against God and do more provoke his wrath and indignation, than those heathen whom the Lord removed out of the same parts of that Land, and gave it them to possess? No, 'tis to be feared, that as it will be more tollerable for those heathens in the day of judgement, than for them; so some more intollerable judgments will likewise without speedy repentance ere they are aware, be inflicted on them in the day of Gods visiting their iniquities, than ever those Heathen felt, whom God Cast out before them. And it must be Gods infinite mercy to this sinfull Nation, if, besides our other crying sins, This our sending out such from amongst us, that so dishonour Gods name amongst those Heathen, and cause them to blaspheme it, and his Gospel so be a reproach to them (far beyond what could have been done by them, had they been kept and punished heer, as they ought to have been) do not so inflame and increase the fiery wrath and indignation of God against us, as that he therefore cause too many of us to be cast forth or led forth captives into some heathenish, barbarous or Idolatrous Nation to be a curse and a reproach amongst them.

4. That very many Children and servants sent into that Plantation, that were violently taken away, or cheatingly duckoyed

ed without the consent or knowledge of their Parents or Masters by some prestigious Plagiaries (commonly called Spirits) into some private places, or ships, and there sold to be transported; and then resold there to be slaves or servants to those that will give most for them. A practice proper for Spirits, namely the Spirits of Devils, but to be abhorred and abominated of all men that know either what men are, or whose originally they are, (even his that made them) or what their relations are, either natural, civil, or Christian. A practice condemned by the very Heathen, and a Law called *Lex plagiaria*, made by them against it. And if it should be tollerated, or connived at by Christians, and known so to be of the Heathen, Let it never be expected that any of those Heathen should turn Christians. For they may well conclude, That they that will take by force or fraud those that are Christians either children from their Parents, or servants from their Masters or any of any relation from their friends and relations, and sell them for slaves or servants to others, will never make any conscience or scruple at all, either of taking away by force, or surreptitiously stealing, or otherwise unjustly possessing or selling those Heathen themselves, or their children, servants, goods, lands, or ought else they can lay their hands on. And if they should become Christians, they are forestaught by sufficient examples, that their being Christians would be no securitie or protection to them or theirs. And how this diabolical practise does, in this and many other respects, cry unto God for vengeance in the cries, and groanes, and complaints, and lamentations, made by those poor inslaved children and servants and by all their Parents, friends and relations, may be more easily gessed at than expressed: and may, in probability, be enough of it self, to pull a curse and vengeance upon the whole Plantation. *Amos 2. v: 6. Jsai 3. v: 6, 7, 8.*

II.

The Miscariges of the Planters towards the Indians, and amongst themselves, are chiefly these.

Towards the Indians.

1. The Planters generally keep neither their word nor their faith with the Indians; whereas the Indians very seldome or

never break their word or faith with them. Thus iniquity is not only folly, but sometimes a very contradiction to it self, as well as to reason; for some that call themselves believers, are real infidels, and prove themselves so to be, and worse, when some that are real infidels, prove themselves to have more faith than such hypocritical believers. And it would be found presumption, not faith or charity, in any, to believe or hope, that such dishonourers of the Christian faith, should ever prevail with the poor unbelieving Indians to believe Gods word or his promises, declared to be his by them whose word and promise they have just cause not to believe. Or if God should make such fowl falls of such false Christians to be an occasion to his own raising up those unbelieving Indians, & bringing them to Christ, as he did the falling of the Jewes to be the riches of the gentiles, *Rom.* 11. tis to be feared such a calling in of those Indians, would be the utter casting off of those Christians; which the Lord of his mercy forbid. And for the Indians fidelity to the English, take that for a memorable testimony amongst many, and indeed it may stand for many: when the Masacre was made by the indians upon the English in that Colonie, They assaulted, no persons, nor invaded any mans offessions or goods, that they knew had bought their lands of them, & covenanted with them, for them and made good their covenant.

2. The Planters have taken the Indians goods from them by force when the indians have come peaceably to trade with them. An act to be detested of all that love peace and truth, much more of those that have any desire of the propagating of the Gospel of peace and truth amongst those with whom they trade.

3. The Planters have turned some of the Indians out of their places of abode and subsistence, after that the Indians have submitted to the Colonie, and to their Government, and have taken up their own lands after the custome used by the Colonie; As they did otherwise also very unchristianly requite the service which one of the Indian Kings did them in fighting against other Indians, that were presumed to be enemies to the English and t odraw towards them to do them mischief. For that when the said King desirous to shew his fidelity to the English, if not in obedience to some of their Commanders orders, did adventure

venture too far with his own Indians in the pursuite of those of ther Indians, and thereby lost his life in that action, as some report (though others thought him to be taken alive by the enemies, His wife and children (that were by him at his expiring, recommended to the care of the English (as some of his servants have given out) or, to be sure, ought to have been taken into their special care whether so recommended or not, and might have been such an advantage either of reducing that whole family with their friends & allies to the embracing the Christian faith, or at least such an endearing them to the English, as they have never or seldome had the opportunity of) were so far from receiving the favour and kind usage merited by their father, that they were wholly neglected and exposed to shift for themselves. And though it be alleged by some, as to the former part of this grievance, that that portion of Lands, which was taken from the sayd King, before his death by an English Colonel, was acknowledged openly in Court to be with the consent of the said King, & that hee was satisfied for it; Yet tis generally believed, & by some stoutly asserted, that the sayd King was affrighted and threatened into that acknowledgement it, by the said Colonel.

4. The Planters have by their several and frequent acts of injustice and cruelty exercised upon the Indians, in invading their rights and assaulting their persons, made the Indians in a manner to despair of ever living peaceably by them, or having any fair converse or commerce with them, as by their not suffering the Indians to hunt in those woods, or to fish in those rivers, wherein they challenge a right, and are believed by divers sober and discreet men of the Colonie to have a right as well as themselves; as also by not permitting the Indians, though single, or but two or three in a company, to approach neer to any of the habitations of the English (unless it be of some few of the better sort and rank, who have more civility and humanity, and know better how to improve that advantage) And, if any of the Indians do chance to come into any of their Plantations, and are taken, the English oftentimes ty them alive to trees and burn them to ashes, or else otherwise murder them, without shewing any cause, farther than the pretending that the Indians are not to be trusted, though (as I but now said) in their faithfulness and firmness

firmness to their promises they much surpass the English.

5. The Planters did lately, viz. *Anno* 1656, (when a numerous people of the Indians, more remote from the Colonie, came down to treat with the English about setling of a Peace, and withall a liberty of trade with them) most perfidiously and barbarously (after a declaration of their desires and intention) murther five of their Kings, that came in expectation of a better reception) and brought much Beaver with them to begin the intercourse of the commerce. This unparalleld hellish treachery and antichristian perfidy more to be detested than any heathenish inhumanity, cannot but stink most abominably in the nosethtils o as many Indians as shall be infected with the least sent of it, even to their perpetual abhorring and abandoning of the very sight and name of an English man, till some new generation of a better extract shall be transplanted amongst them; as also cry innocently in the eares of the Almighty so his avenging those bloods upon those English, who made their calling themselves his their prime advantage of betraying those poor wretches lives into their bloody hands; and by their murthering their bodies did (as much as in them lay) slay also their very soules, and sacrifice them to the Devil; as they have likewise by that complicated iniquity, (unless the detestation thereof, by the rest of that Colonie and this Nation, be openly manifested in the sight of the surviving Indians in some exemplarie punishment of those murtherers) beaten off many thousands of thousands of soules from embracing that faith which would save them

6. To justify all these and many other of their matchless iniquities and impieties, especially their rapines, murthers, and all sorts of cruelties exercised upon the poor Indians; some of the Planters, having usurped the office of publike preachers, have Proclaimed from their speaking-places, That the Planters are the Saints, that have just right to whatsoever the Indians call theirs; & may, when they have opportunity and power, turn the Indians out of all their lands and estates, & take them into their own possession. So far have they extended that opinion *dominium fundatur in gratia* and so much have they abused, that Apostolical compellation of Saints, in those parts: your Highness cannot but know the danger of their conjunction in these.

Amongst

Amongst themselves.

1. The Planters, some of them, have not only dealt unjustly and inhumanely with the poor heathen Indians; but to the farther dishonour of this Nation and the greater scandal of our religion professed by them, they did lately commit a most hainous outrage, and bloody fact upon some of their own English Nation, that had seated themselves in *Mary-land*; & that no upon a suddain provoked boyling of their own blood, but, (so far as circumstances could demonstrate their intention) out of a Cain-like thirsting after their brethrens blood, and a sordid coveting of their estates; and what less can the Indians from thence infere, than, that if the English invade each others possessions, and shed each others bloods for them, surely the poor contemned Indians cannot hope for either justice or mercy from them; and therefore why should they scruple the cutting of their throats or driving them out from amongst them, who so little scruple the cutting each others or any others throats, and the turning them out from cohabiting in the same country with them?

2. The Planters (out of covetous desire to take up great Tracts of land) disperse themselves very far from each other in the Country, and usually take up more land by an hundred parts, than they are able to manure or till, or make any use of: rendering themselves thereby both useless to one another, & the more unserviceable to the publick; besides the exposing themselves to be cut off the more easily by the Indians, when they shall take that occasion, which is too often given them, as well as understand this advantage.

3. The Planters observe no just order in taking up their proportions of land, but run up, one after another, all along by the rivers sides; whereby they not onely prejudice others, that come after them, in their Planting and seating themselves; but do very much discourage them from planting and settling themselves at all; because they cannot have any tollerable convenience of the Rivers.

4. The Planters doe generally regard the planting of nothing but Tobacco; and that they plant so excessively, that they cannot (considering their number of servants) make it up as it should be. And too many will not give it the due making that they might; and do, for the most of them, pack it so falsly

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and chiefly; that the Traders thither, finding themselves so abused & cousened by them, and that, upon their complaining ther of no justice is done them, (because most commonly the parties guilty are the judges) are very much discartned and discouraged from trading any longer with them. And if the Planters themselves do at any time bring, or send over upon their own account, any considerable quantities thereof, it proves usually so bad, and of so little worth, that all charges defrayed, they can scarce get more by it than their labour for their paines: whereas when some of them, that have been carefull to have their tobacco well made, and as well pack up, have brought over of the same, six hundred pounds have been offered to one of them for one yeares profit of his plantation.

5. The Planters do seldome imploy their mindes and parts about ought save the procuring a present subsistence and livelyhood, and the purchasing of strong waters, or some other such heating liquors, as may inflame their Spirits, and intoxicate their braines; and so continue their old accustomed debaucheries contracted in England.

6. The Planters in the generality, doe most basely cheat, and unjustly deal with all that trade with them, in case either themselves, or any that come into those parts to trade with them, happen to die there, or have any estates there when they die: For that all the estate that is found in the deceased's hands (be it whose it will be) is apprised by certain apprisers at half its worth: And the apprisers for their paines take in a manner what they please; and the rest of the estate is put into the hands of any that claim any interest therein, under a pretence to keep it for the true proprietors; who seldome get ought thereof, upon their demanding it, but are inforced, for the most part, to spend the full value thereof, and sometimes if they will not bear that abuse, twice as much as its value, before they can recover ought. And usually they lose both the principal estate, and all the charges expended for the regaining it. Which practice alone, if not speedily remedied, will deter all traders from adventuring thither, and destroy all trade there, and so ruine the Colonie.

7. The Planters, many of them doe very much abuse and oppress their poor servants, by not allowing them that lodging

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and food which is meet, causing many of them either to ly all the time of their servitude in ash heaps, or otherwise to kennel up and down like dogs, where they can find room; scarce feeding them so well as our scornfull servants here in England feed our dogs; though men of honesty and conscience do discharge their consciences there in the good use of their servants, as the like do here.

8. The Planters suffer much, and complain excessively of the heavy and unequal taxes laid upon them, which taxes in a great part are pretended to be imposed for the levying and raising of force to secure the Colony and defend them against their enemies; when as they are spent and imbezled by the officers or largesses of the assemblies of the Colony in intemperate drinking, and other rietous and luxurious practices, so industry and temperance are discouraged, and idleness and licentiousness are maintained, if not countenanced; which cannot but soon overthrow the best of Plantations.

9. The Planters do exceedingly miscarry in not setling head Townes in each County, that the people of that County, and all others that desire to trade with them, might be drawn together, and manage their trading in some certain places; and not run up and down from house to house; especially when the houses are at so great a distance from each other, as there they are, and not above two houses together in any County except in *James* Town.

The Injuries and oversights chargeable upon the traders to *Virginea* are more discernably these.

1. The Traders do very much Injurie to the Plantation in *Virginea* by not victualing their ships sufficiently for the passengers wch they transport; in so much that many of the passengers are allmost famished, before they reach thither, though the passage be otherwise fair and within convenient time: and many dy soon after they arrive there; which brings an ill report upon the Conntry, as though that killed them; when their death is to be attributed to their ill usage and diet at sea, arising from the wretched covetousness of those that set forth ships for the transporting of passengers, meerly for gain, and that gotten chiefly

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by pinching and ſtarving the carcaſes of their poor paſſengers. Now, if they that are ſlain by the ſword are better than they that are ſlain with hunger, *Lam4. v, 9.* Then ſurely they that kill men by ſtarving them, deſerve more to be hanged, than they who kill men by the ſword, or otherwiſe quickly diſpatch them. Beſides, the ſtarving of men deſigned for a place, where men are far more precious than they are here, and may, through Gods inabling them, prove much more ſerviceable both to God and man than here they can be, aggravates that iniquity not a litle.

2. Another wickedneſs, which ſome traders thither have practiſed upon their paſſengers (ſcarce ever heard of before, much leſs practiſed by any that call themſelves Chriſtians) is this, When a ſtorm or tempeſt hath happened at ſea in their paſſage from hence thither, or they have otherwiſe miſcarried, through the default of the Maſter or Pilot of the ſhip, ſo that their paſſage hath been tedious and difficult; Some of thoſe Maſters have laid all the blame upon ſome of their paſſengers; and not onely accuſed them for witches, but executed ſome of them as witches, by their own authority, and without any legal trial and conviction. Now if heathen mariners in a deſperate death-threatning tempeſt at ſea, (after that they knew that it was rayſed for one of their paſſengers ſakes, and was acknowledged ſo to be by that paſſenger himſelf, and were deſired by him to caſt him overboard, and promiſed thereupon a ceſſation of the ſtorm) were notwithſtanding both unwilling & afraid to caſt him over, leſt themſelves ſhould loſe their lives for caſting away him or that his innocent blood might be otherwiſe required of them, and revenged on them, *Jonah 1.* How will their tender-heartedneſs and fear of ſhedding the blood of one innocent paſſenger (as they reputed him) riſe up in judgement againſt the hard heartedneſs and deep blood-guiltineſs of thoſe Chriſtian mariners (undeſervedly ſo called) who upon a ſmall tempeſt or other miſcarriage at ſea, or out of a covetous deſire only to gain a little the more by their paſſengers, raſhly and impiouſly impute the cauſe of that tempeſt or miſcarriage to ſome of their paſſengers; and thereupon, both accuſe, judge, and execute them without any examination, trial or conviction of them; or without the leaſt legal power to doe either unto them; not allowing them ſo much mercy as *Jonah* had from the merciles waters, nor affording

affording them so much bowels of compassion, or liberty of Gods miraculous preservation, as *Jonah* found in the belly of Hell?

3. The Traders do very much abuse and cheat those of the Plantation, by imposing one shilling *per* Hogshead upon all the Tobacco that comes from thence; and without the payment thereof, will not take their Goods aboord; which is done upon the pretence of defraying the charge of destroying the Tobacco planted in *England*. And this hath been practised two or three years last past; whereas they have not this last year destroyed the said Tobacco, nor satisfied those whom they formerly imployed in that service for some years before, but keep the Moneys so raised and collected by them, in their own hands, to a very considerable sum. And although the destroying Tobacco planted in *England*, will not much benefit the Plantation in *Virginea*, because the less Tobacco they plant there, the more of other better Commodities might be there planted and traded in, to their greater profit and advantage: yet the not suffering any Tobacco to be planted in *England*, but fetching it from other parts of *America*, will much advance our English Navigation, and increase the Customes and Excize here at home.

4. There is one thing more, that is found by experience to have hindred the English Colony in *Virginea* very much in respect of the Traders thither; which your humble Remonstrant is very tender of mentioning, because it reflects too much upon a late revived Law of this Nation; and therefore it shall be only propounded to your Highness better consideration, to examine and judge, whether the Planters in *Virginea* do suffer more thereby, or the Merchants of *England* gain more: and so whether it be not more for our Nations honour and profit to continue it, than it would be for that Plantations advantage to take it off. Or whether there may not be some expedient found out for the easing of that Plantation in particular, without opening a door to a worse grievance or inconvenience to this whole Nation in general. The thing complained of by the Planters, is the prohibiting of Foreigners to trade thither. By which prohibition (as they) the English Traders thither will have the

Tobacco at their own rates, and sell their own goods and commodities transported thither at their own prices. Insomuch that whereas, when the Dutch traded thither, the Planters bought shoos at 12. *l.* of Tobacco; since they were prohibited, the English made them to pay 50. *l.* of Tobacco for the like: and so in proportion for other commodities. And then, if any of the Plantation sent Tobacco hither, they had the fraight thereof for 4. *l. per* Tun, but upon the prohibition of the Dutch they sometimes paid 14. *l. per* Tun, and most constantly 8. *l.* or 9. *l. per* Tun. And whereas the Dutch would then give the Planters 3. *d.* per pound for their Tobacco, and give good bills of Exchange for it, (which Tobacco would yield them 6 *d.* and 7. *d. per* pound; and so the Merchant was inabled to pay fraight, excise, and customes, and get tollerable gaines) since that, the Tobacco, for the most part of it will not yield above an half penny *per* pound there; and when it comes to England, it will scarce pay the fraight and custome, by reason of the want of that vent which it formerly had, before the Dutch planted Tobacco in their own territories; which they did not till that prohibition. So that by this means (say the Planters) the Plantation is in a manner ruined, at least soon will be, if there be not a prudent and timely prevention thereof, as your Highness also suffers also not a little in your customes and excise, and the traders themselves by their trading. The redressing of all which, if possible, without worse prejudice to That Plantation or this Nation, is a worke worth the undertaking and skill of the best and most prudent of both Nations, and the sole aim of your Remonstrants presenting it to your Highness.

IV.

The great neglect of Gods ordinances, worship, and service throughout the whole Plantation may be ascribed to these original and some far other additional causes.

1. The Ministers of *Virginea*, too many of them, are very careless and negligent in dispensing Gods word and sacraments, at also indecent and slovenly in their manner of dispensing them.

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And as their carelesnes & neglect of dispensing Gods Ordinances occasion the people of the Colonie to disregard and disesteem them; so their slovenly and indecent dispensing them, cause both them and the Heathen to scorn and contemn them.

2. There are not a few of the Ministers, whose wicked and prophane lives cause the worship and service of God, not only to be slighted, but to be little less than abhorred, when they officiate therein; As there are also divers, whose insufficiency and inability to stop the mouthes of gain-sayers, occasion too many of the people of all sorts to open wide their rude, prophane, blasphemous mouthes both against themselves and all others of their holy function; as also against their very office it selfe, and those holy Ordinances about which it is conversant. And thus (as the prophet *Jeremie* sometimes complained *cap: 23. From the: Prophets——is prophanesse gone forth into all the Land.* And the true original causes of both these miscariages in those Ministers is this, The greatest part of them are such as went over thither not out of any designe or desire to do God and that Plantation, much less the poor heathen thereto adjoyning any service by their Ministery; but out of some by aimes and ends of their own, being indeed such, as were ashamed, or afraid, to live any longer here in this Nation; or at the least such as sought only to get something for themselves, having little hopes in these daies especially, from the consciousnes of their own unworthines, to procure any preferment or tollerable subsistence here: and accordingly they now live and practice there.

3. Those Ministers, That are religious and laborious, such as are worthy of double honour, both because of their labouring in the word and doctrine, as also because of their being true shining lights before the people in their holy exemplarie lives and conversations, have scarce that single honour paid them that they deserve, from the most; and are dishonoured and despised by too many. Which though it should not, yet it does too much discourage and dishearten them in the work of the Gospel. And tis but justice in God, that where men sow sparingly, they should reap sparingly: and where the people grutch to allow Gods Ministers temporal thingt, for their inriching them with spiritual; God may therefore most justly, in a proportionable ana-

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logie of punishment, withold his conferring of spirituals by such instruments upon such ungratefull receivers, till they have learnt by the want of them, how to value and esteem them better. For as the despising of Gods Ministers is the despising of God himself; so the undervaluing of them and their Ministration is the undervaluing of God himself, and what he confers upon men by them.

4. The Governours of that Colonie have been, divers of them, too remiss and slack both in punnishing and removing unworthy Ministers, and in incouraging and countenancing those of worth. As not long since, there was an instance given of both. When one that had taken upon him the office of a preacher being accused for committing of *Sodomie*, and if not of the fact, yet of the intent and attempt, was only caused to stand in some publick place for a small time with a paper in his hat, with his crime written therein. When on the other side, in the year 1655. other eminent, able preachers indeed, were for no crime (unless for their being of a different judgement, in our late unhappy differneces here amongst us, from some in power there amongst them, or for their eminencie of abilities and parts, as well as excellency of lives above others, or at the most but for some zealous imprudency) urned out of their imployments and Livelyhood.

Thus Having shewn your Highness some of the chief causes of the Epidemical distempers and maladies, under which the poor Plantation in *Virginea* grones and labours, even to the consumption of her Spirits, and her being ready in a manner to give up the Ghost, the cure is half made, especially if your Highness please to become their *Æsculapius*, and take them into your own hands, and exercise your owu Skill in correcting and purging out those pecceant and corrupt humors, which have been presented to you: But because your Remonstrant knowes well, that your Highness delights, in all incounters, to be rather in the reserve for relief in extremity, than to command in the lighter velitations or skirmishes; he is therefore emboldened (with your Highness favor first supplicated) to adventure his own weak suggestions, for the leading on men of more solid judgements to deliver their opinions; and so to reserve the honour as well

wel as art of conquering all difficulties to your self, for the preserving and restoring of that Languishing and dying Colonie.

The most therapeutical and healing medicines, and most preserving antidotes, that your humble Remonstrant conceives to be most effectual for the curing of the present distempers in *Virginea*, and for the preventing their return upon that Colonie for the future, are these.

1. That Ministers of holy and religious exemplarie lives and conversations, and well furnished with known and proved abilities, both for teaching and governing, be fairely treated with, and by all good means and waies invited, perswaded, and incouraged to undertake that great work of the Lord in dispensing his Gospel and the precious mysteries thereof in that Nation; An undertaking of so much honour and glory to God, and of so much credit and comfort to the undertakers, as that there is not any visible in the whole world of more, or of more probability of an happy success: because they may thereby not only recall & reclaim many of their own country-men and fellow Christians that have sinfully erred and gone astray; but also bring into Christs flock and fold not a few of the long lost Heathen. And if good *Simeon* could sing such a cheerfull *nunc dimittis* at the first seing and imbracing him, that was (and therefore because he was) a light to lighten the Gentiles, and the Glory of his people Israel *Luke* 1. with what inconceivable, as well as ineffable chearfullness and exultation of Spirits, may all those resigne up their Spirits into Gods hands, who have not only seen and embraced for some considerable time, the same Light themselves; but been honoured with being the instruments of the Gentiles seing and embracing that Light, as well as of Gods own straying Israel returning unto it? (I mean his mystical Israel; though I also highly honour the probable conjectures of my reverend and ancient acquaintance and true friend in adversity as well as prosperity, Mr. *Thomas Thorowgood*; that those Indians at the least some of them, in *America*, descended originally from the literal Israel of God,) And if they which turn many to righteousness shall shine as the stars for ever and ever, *Dan.* 12. where is there the whole world thorow, the like probability, or possibility for Ministers to render themselves capable of that promised reward

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that there is in that Plantation, and in the rest of the adjoyning parts of that vast continent; whereof that Plantation is an hopefull door of entrance? Some pious, soul-seeking Ministers in *New England* (which is upon the same Continent) have in very few yeares (as is by divers from thence certified) made a very fair ingress into that worke, more, even far more then all the Ministers in *Virginea* have done in four times as long continuance of succession, & upon many times more seasonable opportunities. The Lord of that vineyard recompence the acceptableness and fruites of their laboures into their bosomes, and inable them and their successors to make a proportionable progress in that honourable and comfortable work; and send the like labourers into his vineyard in *Virginea*.

2. That such a Governour be forthwith chosen and sent over as may incourage pious and religious men both Ministers and others, to remove thither with him or after him; such a Governour as was before described in the complaint of the want of such a one. And that he be armed with such power and authority, as is meet, for the reclaiming and regulating such a Plantation. Particularly, that he have power derived unto him to make and constitute (with the consent of such persons of the Colonie, as the said Colonie shall choose for their representatives) such lawes and ordinances, as may be most suitable to, & agreeable with the temper of the place and people, and the good and benefit of the whole Plantation; not forgetting the having an ey and respect therein unto the Heathen, so far as they may concern them upon any occasion: that so when they shall hear them, or have cause to try the common equity and justice of them, they may be induced to say of them, in some resemblance to those lawes which God gave to his Colonie in Canaan, as the Nations about him said of those. Surely this Nation is a wise and understanding people; For what Nation is there that hath statutes and judgments so righteous &c? And the Establishing of such lawes, and then their due obedience to them, and through observance of them amongst themselves, will be no small persuasion to those Heathen, both to submit to their Government and to embrace the same profession of faith with them. Or, if that power of making or constituting lawes be thought too absolute and independent

dependent for the Governour and people of that Colony to be intrusted with; That the said Governour, and such representatives, agreeing upon such Laws between themselves, do first present them, to the supream power of this Nation, by one or two or more of them; and then, after they have received his stamp and impression of approbation, testified under the broad Seal of *England*, that they be of full force and power to oblige all the Inhabitants of the said Colony, to observe and yield obedience unto them. As also that the said Governour, have full leave and liberty to depute such other subordinate inferiour Magistrates and Officers in the Country, as he shall find to be fit and able, and that all such Magistrates and Officers, be responsible to him when he shall require any account from them, as himself shall be to the Supream power of this Nation.

3. That there be more care taken for the future, that persons of better manners, and of more honesty and piety be transplanted thither; both for the honour of our Nation, and of our Religion, as well as for the procuring a blessing upon that Plantation, and the averting those curses, which those wicked and ungodly wretches, heretofore planted there, have in part pulled upon it already; and do for their sakes farther threaten it. As also that it be made felony, without benefit of Clergy, for any to steal, and otherwise to insnare, any children or servants; and to sell or proffer to sell them here, or to send, or to attempt, or apparently design, to send them out of this Nation to any forein parts to be sold, without particular express licence first obtained from the Supream power of this Nation, and the knowledge and consent of their Parents, and friends of neerest relation.

4. That those Planters, who have murdered their own fellow Planters in *Mary Land*, or murdered and otherwise injured, and abused the poor Indians, be severely and speedily punished, to the full satisfaction of both Planters and Indians, and to the vindicating of the honour of our Religion, and of the justice of our Nation, and to the deterring of all wicked persons from the like barbarous practises. And for the future, that the Laws for securing mens lives and estates; and for the preserving of peace and justice, be more sharp and severe, and

more strictly executed; especially for the securing the Indians in their lives and estates, and for the English living more peaceably, and dealing more justly with them.

5. That the Planters be otherwise regulated and ordered, both in the settling themselves, and in the planting of Tobacco, and in other husbanding and mannaging of their Plantations, as the Governour and his Assistants, chosen out of several Counties by the free Inhabitants thereof, shall from time to time, for the benefit of the publick, as well as the good of the proprietors, prescribe and order.

6 That there be such free trade allowed unto all that shall trade thither, as may be for the advancement of that Plantation, and not prejudicial to the Navigation and Trade of this Nation; which would be a work worthy of the most prudent of Law-Givers, and the wisest of Counsellors, and without free trade allowed to that Plantation, all their trade there will scarce keep them from starving.

7. That there be special care taken here, That the ships wch trade thither from this Nation, be well victualled with good provision, such as will be sufficient for the Passengers that are to be transported therein, (above what they that belong to the ship lay in for themselves) according to the full extent of time wherein they use ordinarily to pass; something also being superadded for extraordinary casualties of hindrance. And when they arrive there, That some of the Plantation be impowred by the Governour and his Assistants, to examine, upon complaint made, whether the said provisions, so laid in, were expended, as was ordered. And if it shall appear by sufficient testimony, that any Passengers were abused or wronged in their allowance, or otherwise, that thereupon there be a severe mulct or other punishment inflicted upon him or them that are found guilty: the one moiety thereof (if it be a pecuniary punishment) to be given to the person or persons so wronged and abused, and the other to be disposed of by the Governour for the publick.

8. That there be certain Officers appointed in the Plantation by the Governour, for the examining, the soundness, and other qualities of Tobacco and other Commodities, growing and arising from that Plantation; and of the just measures and weights,

Weights, and the true packing up of all such commodities. And what shall be found good and marchantable to be admitted to sale; but what shall not be so, if it be offered to sale, to be forfeited; and the persons attempting to cheat Traders therewith to be otherwise punished, as the Governour and his Assistants shall see cause to appoint.

9. That there be some head townes built in each County, where the Trade of that County may be Constantly managed, and the publick transactions of all affaires be, as often as need shall require, heard & determined, and so registred and recorded. And that there be one chief Town or City so seated as that all ships, both English and foreiners, that Trade to that Plantation may conveniently repair unto it, and there discharge, if not all, yet at the least one third part of their lading; and there make due entrie both in and and out, and not to depart the County till they have their dispatch signed by the partie deputed by the Governour for that purpose.

10. That in that City, and in each head Town of each County, as also in all other places needfull and convenient there be erected fair and wellebuilt Churches for the people of God to assemble in together to worship and serve him publikely, and to communicate of his holy ordinances solemnly and unanimously & that they be decently beautifyed & adorned both for the honour of our Religion and for the better inviting and alluring and attracting of the poor Heathen unto them, and to the performance of those religious offices and duties, that shall be reverently and devoutly practised in them; all superstitious and Idolatrous deckings and trimminge being abominated. And that there be also publick Schoole erected for the educating both of the English & of the Indians Children in good learning and in the true Christian Religion.

11. That there be a certain coyn made current amongst them of the Planattion; that so the business of Trade and commerce amongst themselves may be transacted with much less trouble and difficultie, than now it is, by reason of the bulkness of Tobacco, the onely thing yet used instead of coyn in that Colonie.

12. That Forts be built and maintained in all meet places, both for the keeping off all forein invasion, and for the prevening.

venting or supressing any insurrection, that may happen to be made by the Indians.

13. That a small Pinnace be set forth and imployed to discover the south coast of *Virginea* that the Navigation may be more safe; whereas now for want of knowing that coast, many ships miscarry in their passage thither. And that every year some select number of able, discreet, well-armed men, may also be sent out by Land to discover the inland Country, and the nature and secrets thereof: and where one company leaves off one year, there another company, with two or thre of the former for their guides, to begin the next, and so to go on till they have discovered as much as is possible. And of what importance and advantage this would be to this Nation, as well as to that Colonie, men skilled in Navigation, and that wish well to such noble attempts, especially such renouned Heroes as have adventured their persons in them, will soon inform you.

14. In the last place (which will actuate and give life and motion and promotion to all the rest; and without which all other attempts and indeavors for the good and prosperity of that Colonie, and whatsoever else can be designed by the most pious and publick Spirits that are concerning any particulars mentioned, will prove vain and ineffectual) As the great Lord of heaven and earth must be constantly and incessantly supplicated for his direction, assistance, and blessing upon what shall be undertaken in this great and honourable worke; so the Governour of that Plantation must be assisted supported, and incouraged by a comfortable and honourable allowance, that so he may spend his time wholly (save what he spends in the more immediate worship and service of God, and in the refreshing and recreating his toiled body and Spirits) in and for the publick good of that Colonie. And that allowance need not to be taken out of any stock or treasure of this Nation; but may be raised and leavied upon forriners trading in that Country, and out of those moneys which the English already use to pay willingly, and by consent of the Colonie laid upon the inhabitants that come to take up land there. All which or the greatest part thereof hath been imbezled by inferiour unworthy men, and would amount to a very considerable revenue, sufficient to maintain

maintain the Governour in all his necessarie expences about the Government, and afford an overplus for the raising of forces in time of need against the enemies thereof, and for the doing of many other publick workes, and in a few years afford something to the publick treasure of this Nation: and yet all the other taxes and impositions, under which the people of the Colonie now groan, might be taken off, which must not otherwise be hoped for or expected.

All those informations and intimations of the present sad state and condition of the English Colonie in *Virginea*, and of the true causes thereof; as also of the several and probably successfull meanes and waies for curing all or the most of her dangerous distempers, are humbly presented unto your Highness serious consideration; As the preventing its hastening ruine is devoutly recommended to Gods gracious mercy and to your compassionate care. And if the ingenuity of the Indian natives, & the excellency of the Country, superadded to all the other arguments, may any way invite and quicken your Highness in the indeavouring its reformation and preservation; be pleased to admit of some few instances of both, for those many, which might be given, and have been published by others, of each.

For testimonie of their ingenuity, suffer me, after so much tyring your patience, to recreate you with two or three tragicomical stories, and no fictions.

When the English complained to one of the neighbouring Indian Kings, that some of his Indians had taken away some of their Hoggs; He assured them, that it was contrarie to his will and command; but they might well forbear the aggravating that fact so much as they did; for that many of the English had oftentimes killed and carried away divers of his Deer. And when the English replyed, that their hoggs were all marked, so that the Indians might know them to be theirs, which they could not his deer. He presently answered, 'Tis true indeed, none of my deer are marked, and by that you may know them to be mine: and when you meet with any that are marked you may do with them what you please; for they are none of mine.

At another time there were twelve of the Indians murthered by the English. For which bloody fact, the King of those Indians

Roanoke and wampampege are a kind of beads current amongst the Indians for money, and is as their silver and gold.

dians desired of the English, that justice might be executed upon the persons that were guilty. The English yielded that unto, but, said the English, the satisfaction shall be made according to your Indian custome by giving so much Roanoke and Wampampege for each mans life such a quantity. The Indian King told them, that he expected such justice to be done and such punishment to be inflicted upon those murderers, as the English used to inflict upon the like amongst themselves. But seeing that would not be granted; he required that then according to the Indian custome, so many in number of the English, as there were Indians slain, should bring tha Roanoke and Wampampege and tender it to him: which when they did, The Indian King, to fright them into a deeper sense of that their injustice, told them, that he would now slay eleven of them, and send back again by the twelfth, so much Roanoke and Wampampege proportionably as they had sent for the like number, that they had slain.

Another time, there were three Indians (whereof two were of great power and honour amongst them) that were accused for attempting to poyson the Governour of the English or otherwise to assasine him, And the Governour, upon the discovery thereof required of their King, that their three heads, which were in that conspiracy, should be forthwith sent unto him, for the expiating that high offence; or else he and his people would revenge it upon the said King and his people. The King being unwilling, if not affraid, by reason of the power, and as some say alliance of two of them, to execute justice in that rigour upon them all; cut of the head of one of the three, and sent it to the English Governour by the other two. The Governour being not satisfied therewith, sent those two with other messengers to their King to know the reason, why he sent him but one of those heads, when he required all three. To which the King returned this answer. That he had sent all the three heads, that the Governour demanded to be sent; And if the Governour were pleased to return two of them back again, it was to be ascribed to his goodness and mercy and not to be imputed to any failing in him who had performed what was required.

There is one story more, which I may not omit, because it

can but believe, in these faithless times, either what sundry men of different faith in other matters, have, as it were with one soul, written concerning this; or what divers of approved faith are ready with one voice or mouth farther to attest; You may, beyond all doubting, be assured, That the Climate of *Virginea* is healthfull, the Land exceeding fruitfull, yielding great plenty of whatsoever corn or grain is sown in it, and of all other fruits that are planted in it, and affording very great increase of all sorts of cattel that breed in it, or that it is stockt withall. The Woods, which are very vast, abound with Deer, and other beasts, whose carcases, or skins, or both, are very usefull and profitable. The Rivers are infinitely stored with all sorts of excellent Fish, and water-Fowls; as the dry Land is with other fowls. The bowels of the earth are fraught with admirable Mines of Iron, Lead, Copper and (as some say) Silver: And for the upper parts thereof, besides what it sends forth naturally, which is much variety of delightfull and usefull commodities, It would, with a little labour and industry in planting, and keeping it, be made extraordinary rich in the production of Silk, Wine, Currants, Rasins, Flaxe, and almost any thing that any other Country yields. O that it might but once bear (as tis said of *Canaan*, *Wisdom* 12. 7.) a worthy Colony of Gods children; And then *Canaan* it self could scarce ever have been said to have excelled it. Which that it may do, shall be the earnest and incessant prayer of him, who daily prays that the Lord would incline and move your Highness heart to contribute your best assistance to this great work, tending so much to the glory of God, the propagation of the Gospel, the good and comfort of many thousands of souls in that vast Continent, this Nations honour, and your Highness highest renown.

Your Highness humble Remonstrant,

L. G.

FINIS.

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